

Dr. Carus was a very active man, and in his personal relations extremely affable. He is the translator of Darwin's works into German, and his translation is justly regarded as classical. His name and his labors were identified with the great English evolutionists from the earliest times, long before Darwinism had become popular. Professor Carus leaves a widow, Frau Alexandra Carus, *née* Petroff, three daughters, one son, and several grandchildren, the children of his youngest daughter, who is the wife of the Rev. Dr. John Lehmann of Freiberg, Saxony.

### “THE CONDEMNATION OF CHRIST.”

*To the Editor of The Open Court:*

The paper on "The Condemnation of Christ" in *The Open Court* for April presents several new aspects of the Jewish question, and I have read it with deep interest. It is an invaluable contribution to the literature of the subject, and will enable readers to take more intelligent views of the subject. They may understand better the status and peculiarities of the two great sects that for the period dominated Jewish opinion.

It is clear, as the writer states, that the modern opinions respecting the Pharisees derived from the rebukes given in the Synoptic Gospels, have not been altogether just. They probably, like the rest of us, did not, in marked instances, live up to the high standard of their faith. Many of them were doubtless *hypocrites*—actors performing a part in the drama, rather than themselves the actual heroes. Yet we are told that the early believers at Jerusalem consorted with the Pharisees, and their teachers were recognised as belonging to that school of belief. Paul is recorded as declaiming himself a Pharisee and the son or disciple of a Pharisee, and James who was "zealous of the law" rebuked his brethren for showing special attention to rich men in the synagogue. Dr. Isaac M. Wise told me in conversation that he regarded Jesus himself as a Pharisee.

I beg leave to ask your attention to the etymology and true meaning of the terms Pharisee and Sadducee. I have been led to conjecture that the latter term was derived from the name of the priest-line of Zadok, and was applied to the Sadducees as being of the sacerdotal party.

The term "Pharisee" is, however, of greater significance. The Rev. C. W. King, in his treatise on The Gnostics, suggests the same origin as you have done in your footnote: "Hence, indeed," says he, "it is easy to perceive how much of the Zoroastrian element pervaded the Jewish religion at the time of the promulgation of Christianity, when its principal teachers were the Pharisees or 'Interpreters'; if, indeed, these doctors did not actually take their appellation from the word *Pharsi* or Persian." There is certainly much plausibility in the supposition, for some of the Zoroastrian doctrines appear to have been incorporated in Judaism, which had not been there before. As, however, punning and double meaning were not uncommon in ancient Semitic names, it is by no means impossible that the name "Pharisee" should have been adopted because it implied both a Parsi and a teacher.

The investigation, however, may be profitably carried a little further.

We read also of the Rechabites, the sons of Rechab. A slight knowledge of Hebrew literary usage will show that a parentage is not necessarily denoted, but simply community in social conditions. A little light is given in the second chapter of the first book of Chronicles. The "families of the scribes" are there indicated

and further declared to be "the Kenites that came of Hemath, the father of the house of Rechab."

It is fairly deducible therefore that the "sons of Rechab" were a sept of the Kenites, and that the latter were a tribe of religious and of course literary men living distinct from other peoples. A reference to the first chapter of the book of Judges will show that the father-in-law of Moses, who was "priest of Midian," was himself a Kenite. The Rechabites were plainly Kenites, and a distinct class.

The Hebrew term R'K'B or Rechab is used in the Bible to signify a vehicle, the driver of a vehicle and so by figure of speech, the vehicle of learning. Its derivative, Mercaba, has the same meaning. This epithet *Rechab* is applied in turn to Elijah and Elisha as the *Ab* or Superior of the Prophets. The term *Pharisee* is also added in Hebrew style as having a similar meaning. When Elijah passes from sight Elisha mourns him crying: "My Father, the *rechab* or chariot of Israel and its *pharisee*." King Joash in turn mourns Elisha in the same terms.

In Nebemiah viii. 8 we find the verb *pharis* used to denote making the meaning distinctly understood.

It seems plain therefore that the Pharisees were teachers of the law, and as a body they were austere, exact, but gentle toward the unworthy and unfortunate. Many to be sure were insincere, but they did not represent the whole. The teachings accredited to Jesus, and even the "Lord's Prayer" were to a great degree, not to say entirely, repeated from the sayings of Rabbis and the invocations in the synagogue. Honor to whom honor is due.

ALEXANDER WILDER.

NEWARK, N. J.

### A SIGN.

I wished of God a sign,  
To give my heart relief,  
Some token of His love,  
For all mankind in grief.

I watched the budding leaves,  
Unfolding to the light,  
The rainbow 'cross the sky,  
Storm blackness breaking bright.

Flutter, and bum, and stir,  
Of bird and leaf and tree;  
A sparkling beam, the brook and stream,  
Life songs so fair and free.

The wondrous toil of man  
For all our daily need;  
Love's art and work; our hope  
A higher life to lead!

And so the sign was given:  
The "still small voice of God";  
I heard on every side,  
And saw the blossomed rod.

FLORENCE PEORIA BONNEY.